

Sermon Outline: November 8, 2026

Series: Overflowing with Gratitude — The Anatomy of a Thankful Faith (Week 3 of 6)

Short Pulpit Summary: Anyone can thank God after the battle—but faith praises Him on the frontlines, because in His steadfast love, all our battles belong to Him.

Introduction: Thanking God Before the Payoff

Picture the scene as we open our Bibles to **2 Chronicles chapter 20**.

It is around the year 853 BC in the southern kingdom of Judah. King Jehoshaphat has just finished leading a sweeping spiritual revival across the nation in chapter 19—calling the people back to the Word of God and appointing upright judges in every city.

If anyone in Judah thought, *"Now that we are walking faithfully with the Lord, life is going to be smooth sailing,"* they were in for a rude awakening as chapter 20 opens!

Out of nowhere, urgent military couriers burst into the palace in Jerusalem with terrifying intelligence: a massive three-nation coalition from across the Jordan River—the armies of **Moab**, **Ammon**, and the **Meunites of Mount Seir (Edom)**—has bypassed Judah's eastern border fortresses by marching around the southern tip of the Dead Sea.

Even worse, by the time the scouts spot them in verse 2, this vast invading force is already camped at **En-gedi** (עֵין גֶּדִי — *ʿÊn Gedî*) on the western shore of the Dead Sea.

Do you know how far En-gedi is from Jerusalem? Just **twenty-two miles**!

Map



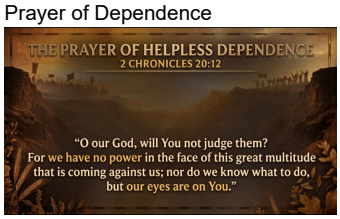
From the oasis at En-gedi, the invaders are preparing to climb the steep, 2,000-foot cliff pass known as the **Ascent of Ziz** (מַעֲלֵה הַצִּיץ — *maʿălēh haṣṣîṣ*), which opens directly onto the plateau of the **Wilderness of Jeruel** and **Tekoa**—only **ten to twelve miles south of Jerusalem**!

In modern South Jersey terms, imagine hearing that a hostile army three times your size has already crossed the river, is camped down in Turnersville, and will be marching through Vineland by tomorrow afternoon! Humanly speaking, Jehoshaphat and the people of Judah have less than forty-eight hours before total devastation reaches their gates.

And look at how honestly the Bible describes Jehoshaphat's reaction in verse 3: *"Jehoshaphat was afraid (וַיִּירָא — wayyîrāʾ) and set his face to seek the LORD, and proclaimed a fast throughout all Judah."*

Standing in the courtyard of the Temple before a packed crowd of husbands, wives, toddlers, and children (v. 13), King Jehoshaphat prays one of the most honest prayers in all of Scripture. Look at how he finishes his prayer in **verse 12**:

Prayer of Dependence



"O our God, will You not judge them? For we have no power (כִּי אֵין בָּנוּ כֹחַ — kî ʾên bānû kōaḥ) in the face of this great multitude that is coming against us; nor do we know what to do, ***but our eyes are on You (כִּי עָלֶיךָ עֵינֵינוּ — kî ʿālêkā ʿênênû)****."*

Notice how that connects straight to where we have been in our Thanksgiving series:

Two weeks ago in Week 1 ("The Root of Gratitude" — Colossians 2:6–7), we saw the Root that produces thanksgiving: because the Father rescued us from the domain of darkness and rooted us firmly in Jesus Christ, an overflowing attitude of thanksgiving is the natural evidence of an established walk of faith.

Last Sunday in Week 2 ("The Amnesia of Abundance" — Deuteronomy 8:7–18), Moses warned us about the Drought that chokes thanksgiving when life is easy: full hands have a dangerous way of producing forgetful hearts unless we remember that God gives us our very strength (כֹּחַ — kōaḥ).

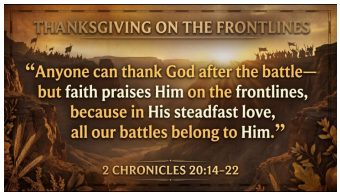
Now this morning in Week 3 ("Thanksgiving on the Frontlines" — 2 Chronicles 20:14–22), we face the exact opposite test: How do you practice gratitude when the bottom drops out of your world, when you have zero strength (כֹּחַ) left in your hands, and when a terrifying crisis is twenty miles from your front door?

It takes no faith at all to thank God *after* the medical scan comes back clean, *after* the prodigal child comes home, or *after* the financial crisis is resolved.

The true test of a thankful faith happens in the 48 hours *before* the answer arrives—while the enemy is still climbing the mountain pass!

The truth I want us to carry in our hearts all week long is:

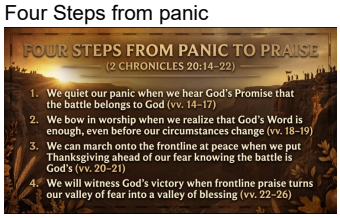
Main Idea



Anyone can thank God after the battle—but faith praises Him on the frontlines, because in His steadfast love, all our battles belong to Him.

This faith is not a blind faith of strict or compelled obedience. Notice, our faith can praise Him on the frontlines precisely because in His steadfast love, any and all the battles that we face belong to Him. His response in our battles are never separate from His steadfast love.

Four Steps from panic



Walking straight through **2 Chronicles 20:14–22**, we discover four steps that move God's people from panic in the valley to praise on the frontlines.

We quiet our panic when we hear God's Promise that the battle belongs to God.

We bow in worship when we realize that God's Word is enough, even before our circumstances change.

We Can March onto the frontline at peace when we put Thanksgiving ahead of our fear knowing the battle is God's.

We will witness God's victory when frontline praise turns our valley of fear into a valley of blessing.

So, let's look at the first step of four that moves God's people from panic in the valley to praise on the frontlines.

I. We can quiet our panic



I. We Can Quiet Our Panic When We Hear God's Promise That the Battle Belongs to God (2 Chronicles 20:14–17)

Let's look at the scene as our text opens in verse 14. All Judah is standing in hushed, vulnerable silence before the Lord in the Temple courtyard—fathers holding their little ones, mothers praying, everyone waiting to see how God will answer Jehoshaphat's cry.

And before a single soldier marches out of Jerusalem, God answers—not by instantly vaporizing the enemy army at En-gedi, but by sending His Word to reframe who owns the crisis!

Look at how God speaks in verses 14 and 15, and how it encouraged Israel — and how it encourages us as...

A. We Shift Our Eyes from the Size of the Battle to the Word of the Lord (20:14–15)

Follow along as I read **2 Chronicles 20:14–15**:

"Then in the midst of the assembly the Spirit of the LORD came upon Jahaziel (יַחֲזִיאֵל — Yaḥăzîʾēl) the son of Zechariah (זְכַרְיָהוּ — Zĕkaryāhû), the son of Benaiah, the son of Jeiel, the son of Mattaniah, the Levite of the sons of Asaph; and he said, 'Listen, all Judah and the inhabitants of Jerusalem and King Jehoshaphat: Thus says the LORD to you, "Do not fear or be dismayed (אַל־תִּירְאוּ וְאַל־תֵּחַתּוּ — ʾal-tîrĕʾû wĕʾal-tēḥattû) because of this great multitude, for the battle is not yours, but God's (כִּי לֹא לָכֶם הַמִּלְחָמָה כִּי לֵאלֹהִים — kî lōʾ lākem hammilḥāmāh kî lēʾlōhîm)!"'"

Don't rush past the names in verse 14! Every detail in the Word of God is there for a reason.

Just two verses earlier in verse 12, Jehoshaphat had prayed,

*"Lord, we do not know what to do, **but our eyes are on You**."*

And who does the Holy Spirit raise up in the middle of the congregation to answer that prayer?

A Levite named Jahaziel (— Yaḥăzîʾēl), whose Hebrew name literally means "God sees!"

And who is his father? Zechariah (— Zĕkaryāhû), whose name means "The LORD remembers!"

And what family is he from? The sons of Asaph—the very family of worship leaders King David appointed to stand before the Ark and "give thanks (לְהוֹדוֹת) to the LORD" (1 Chron. 16:4)!

Think about the comfort built right into that man's name! When you lift your eyes to God in a crisis and say,

"Lord, my eyes are on You,"

God answers back:

"I see you (יַחֲזִיאֵל), and I remember you (זְכַרְיָהוּ)!"

That is why we read earlier in our responsive reading from **Psalm 136:23**:

"Who remembered us (זָכַר לָנוּ) in our low estate, for His lovingkindness is everlasting!"

And look at what God says through Jahaziel in verse 15:

*"Do not fear or be dismayed (**אַל־תֵּחַתּוּ** — ʾal-tēḥattû) because of this great multitude."*

That command comes from the Hebrew root word חָתַת (ḥātat), which pictures something shattered or cracked into pieces like a clay pot dropped on stone. **Panic shatters a person's courage so that we fall apart under pressure.**

Why can Judah stop falling apart in terror? Look at the ownership transfer at the end of verse 15:

The Battle is not yours



"For the battle is not yours, but God's!"

As long as you think the impossible crisis in front of you is *your* battle to win in *your* strength, you have every reason to panic—because you are outnumbered!

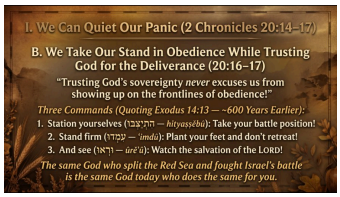
But the moment God steps in and says,

"Take your name off that problem; that battle belongs to Me,"

… panic loses its grip on your throat!

That's why we can Shift Our Eyes from the Size of the battle to the Word of the Lord. The battle is God's. So...

I. B. We take our stand



B. We Take Our Stand in Obedience While Trusting God for the Deliverance (20:16–17)

Look closely with me at **verses 16 and 17**, because here we see a vital balance in the Christian life:

"'Tomorrow, go down (רְדוּ — rĕdû) against them. Behold, they will come up by the ascent of Ziz, and you will find them at the end of the valley in front of the wilderness of Jeruel. You need not fight in this battle; station yourselves (הִתְיַצְּבוּ — hityaṣṣĕbû), stand firm (עִמְדוּ — ʿimdû), and see (וּרְאוּ — ûrĕʾû) the salvation of the LORD on your behalf, O Judah and Jerusalem.' Do not fear or be dismayed; tomorrow, go out to face them, for the LORD is with you."

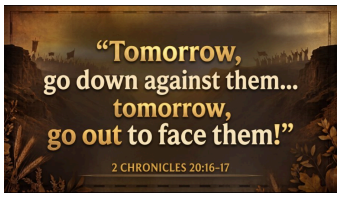
Did you catch the tension in those two verses?

On the one hand, God says,

"The battle is not yours... you need not fight in this battle."

Yet in the very same breath, God commands them twice:

Tomorrow God down an face them



"Tomorrow, go down against them... tomorrow, go out to face them!"

Wait a minute—if God is going to fight the battle all by Himself (**Psalm 136:4** — *"To Him who alone [לְבַדּוֹ] does great wonders"*), why doesn't He tell Jehoshaphat and the people to stay home in bed behind the locked gates of Jerusalem? Why make them march ten miles south to the edge of the canyon at the Ascent of Ziz?

Because ...

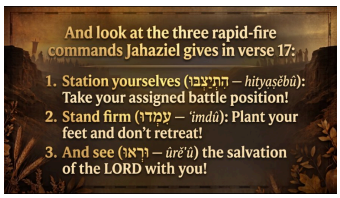
Show up on the front lines of obed…



Trusting God's sovereignty never excuses us from showing up on the frontlines of obedience!

God does not ask you to win the battle in your own strength, ratify the outcome, or manipulate the results—but He *does* command you to get up tomorrow morning, walk out to the edge of the canyon where He has called you to stand, and watch Him work!

Three commands in v. 17



And look at the three rapid-fire commands Jahaziel gives in verse 17:

Station yourselves (הִתְיַצְּבוּ — hityaṣṣĕbû): Take your assigned battle position!

Stand firm (עִמְדוּ — ʿimdû): Plant your feet and don't retreat!

And see (וּרְאוּ — ûrĕʾû) the salvation of the LORD with you!

Every person in Jerusalem knew where those exact words came from. Jahaziel was quoting **Moses at the Red Sea in Exodus 14:13** word for word! A little less than 600 years earlier, when Israel was trapped between Pharaoh's chariots and the deep sea, Moses cried out: *"Do not fear! Station yourselves (הִתְיַצְּבוּ) and see (וּרְאוּ) the salvation of the LORD!", when they stood between the Red Sea and the mighty armies of Egypt, coming for them with a vengeance.*

God was reminding Judah—and He is reminding us today—that the same God who split the Red Sea is standing right beside you (וַיהוָה עִמָּכֶם) in your canyon today. The time that had lapsed from Moses to their time made no difference to the character of God, nor does it change anything for us today, after all these years.

The same God

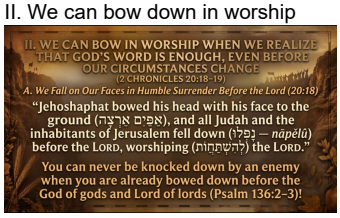


The same God who split the Red Sea and fought Israel's battle, is the same God today who does the same for you.

How do you respond when God gives you His promise, even though the enemy army hasn't moved an inch yet?

Look at **verses 18 and 19**, where we see the second step of four that moves God's people from panic in the valley to praise on the frontlines.

II. We can bow down in worship



II. We Can Bow in Worship When We Realize that God's Word is Enough, Even Before Our Circumstances Change. (2 Chronicles 20:18–19)

Pause and ask a simple historical question as we come to verse 18: **What might have changed down at En-gedi when Jahaziel finished speaking?**

Well, it seems like nothing!

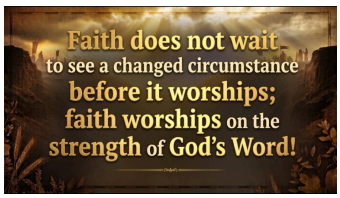
Not one Ammonite, Moabite, or Edomite soldier had gone home.

They were still camped by the Dead Sea, sharpening their swords and checking their bowstrings for the morning climb.

Outside the walls of Jerusalem, **nothing** had changed—yet **inside** the Temple courtyard, **everything** had changed!

Why? Because...

Faith does not wait

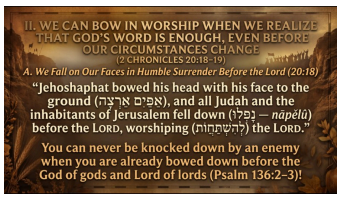


Faith does not wait to see a changed circumstance before it worships; faith worships on the strength of God's Word!

We bow in worship even before our circumstances change, when we come to realize that God's Word is enough .

Notice the two physical postures of worship in verses 18 and 19. First...

A. We fall on our Faces



A. We Fall on Our Faces in Humble Surrender Before the Lord (20:18)

Look at **verse 18**:

"Jehoshaphat bowed his head with his face to the ground (וַיִּקֹּד יְהוֹשָׁפָט אַפַּיִם אַרְצָה — wayyiqqōd Yĕhôšāp̄aṭ ʾappayim ʾarṣāh), and all Judah and the inhabitants of Jerusalem fell down (נָפְלוּ — nāpĕlû) before the LORD, worshiping (לְהִשְׁתַּחֲוֹת — lĕhištaḥăwōt) the LORD."

Fall in worship



Picture that sight! The king of the nation doesn't just nod politely; he goes all the way down to the stones with his face flat on the ground (אַפַּיִם אַרְצָה), and thousands of men, women, and children drop to their knees beside him in total surrender.

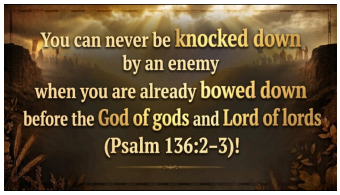
Blessed enough are the moments we willingly and fully surrender to the sovereignty of God, but willingly or not, in His grace, there are moments in our lives when He brings us to full surrender.

God wants us to see His salvation in real time.

Last Sunday in **Deuteronomy 8:14**, we saw that when life is easy and prosperous, our danger is a heart that **lifts itself up** in pride. Here in 2 Chronicles 20:18, when life is overwhelming, the king and the nation bow **all the way down** in humility!

Here is a liberating truth when you are facing an intimidating battle:

You can never be knocked down

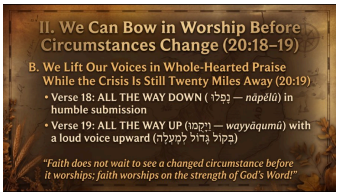


You can never be knocked down by an enemy when you are already bowed down before the God of gods and Lord of lords (Psalm 136:2–3)!

In verse 19 we see the second posture of worship, when we, like Israel,

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B. Bow before circumstances cha…



B. We Lift Our Voices in Whole-Hearted Praise While the Crisis Is Still Twenty Miles Away (20:19)

While the king and the people bow **all the way down** in verse 18, look at who stands **all the way up** in **verse 19**:

"The Levites, from the sons of the Kohathites and of the sons of the Korahites, stood up (וַיָּקֻמוּ — wayyāqumû) to praise (לְהַלֵּל — lĕhallēl) the LORD God of Israel, with a very loud voice upward (בְּקוֹל גָּדוֹל לְמָעְלָה — bĕqôl gādôl lĕmāʿlāh)."

Look at the directional contrast between verse 18 and verse 19:

In verse 18, God's people go ALL THE WAY DOWN (*נָפְלוּ — nāpĕlû*) in humble submission.

In verse 19, God's worship leaders stand ALL THE WAY UP (*וַיָּקֻמוּ — wayyāqumû*) and send praise **ALL THE WAY UPWARD** (בְּקוֹל גָּדוֹל לְמָעְלָה) — praising God **to the highest degree, lifting a great voice to the heights**)!

And notice *when* they praised God at the top of their lungs: **while the crisis was still twenty miles down the road!**

When our lives get hit by a frightening diagnosis, a family crisis, a change in politics, a shift in ministry, or a sudden burden, our natural instinct is to say, *"Lord, as soon as You fix this problem and bring me safely through, I promise I'll thank You!"*

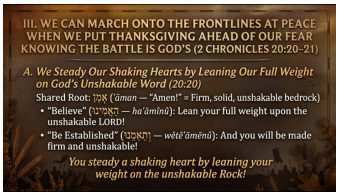
That is gratitude by sight.

In verses 18 and 19, Judah shows us **gratitude by faith**—falling on our faces in surrender and lifting our voices in praise in the middle of the waiting room, because God's promise in His Word is as good as done!

Of course, praising God inside the safety of the Temple courtyard on the afternoon before the battle is one thing. What happens the next morning when the alarm goes off, the sun comes up, and it is time to walk out the city gates to face the enemy?

Look at **verses 20 and 21**, where we see the third step of four that moves God's people from panic in the valley to praise on the frontlines.

III. A. March onto the frontlines



III. We Can March onto the Frontlines at Peace When We Put Thanksgiving Ahead of Our Fear Knowing the Battle is God's (2 Chronicles 20:20–21)

As dawn breaks over Jerusalem the next morning, Jehoshaphat leads the nation out toward the canyon of Tekoa—and makes the most unconventional military deployment in the history of warfare.

Look first at how Jehoshaphat steadies their trembling hearts at the city gate in verse 20, **where alongside Israel:**

A. We Steady Our Shaking Hearts by Leaning Our Full Weight on God's Unshakable Word (20:20)

Read **2 Chronicles 20:20**:

"They rose early in the morning (וַיַּשְׁכִּימוּ בַבֹּקֶר — wayyaškîmû babbōqer) and went out to the wilderness of Tekoa; and when they went out, Jehoshaphat stood and said, 'Listen to me, O Judah and inhabitants of Jerusalem, put your trust in the LORD your God and you will be established (הַאֲמִינוּ בַּיהוָה אֱלֹהֵיכֶם וְתֵאָמֵנוּ — ha'ămînû baYHWH 'ĕlōhêkem wětē'āmēnû); put your trust in His prophets and succeed.'"

First, notice that opening phrase: *"They rose early in the morning (וַיַּשְׁכִּימוּ בַבֹּקֶר)."*

Throughout Scripture—just like Abraham rising early in Genesis 22 or Joshua rising early before Jericho in Joshua 6—rising at daybreak is the mark of prompt, unhesitating obedience.

Even when the night is dark, remember what we read in **Psalm 136:8–9**: the same God who made the sun to rule by day made the moon and stars to rule by night!

Second, don't miss the famous Hebrew wordplay in Jehoshaphat's charge as they file out through the gate:

"Believe (הַאֲמִינוּ — ha'ămînû) in the LORD your God, and you will be established (וְתֵאָמֵנוּ — wětē'āmēnû)!"

Both of those verbs ("Believe" and "Be established") come from the exact same Hebrew root: **אָמַן (*'āman*)**—which is where we get our English word **"Amen!"** The root אָמַן means *to be firm, solid, unshakable, load-bearing*—like a stone pillar set into bedrock.

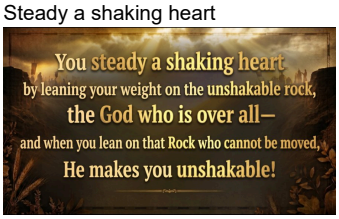
When we respond to a truth with "Amen," we are responding to the firm, solid, unshakable, load-bearing reality of that truth and our solidarity with it.

In the first verb (הַאֲמִינוּ — ha'ămînû, Hiphil stem), Jehoshaphat commands us: "Lean your full weight upon the unshakable LORD!"

In the second verb (וְתֵאָמֵנוּ — wětē'āmēnû, Niphal stem), he gives us the result: "And you yourselves will be made firm and unshakable!"

Think about how practical that is when your knees are knocking on Monday morning! When you are walking into a valley that terrifies you, you will never steady your shaking heart by looking inside yourself and trying to muster up more self-confidence.

Steady a shaking heart



You steady a shaking heart by leaning your weight on the unshakable rock, the God who is over all (הַאֲמִינוּ)—and when you lean on that Rock who cannot be moved, <u>He makes you unshakable</u> (וְתֵאָמֵנוּ)!

When we are fully leaning our weight on the unshakable rock of God, we then can...

B. Lead with Thanksgiving



B. We Lead with Thanksgiving Because God's Covenant Love Outlasts <u>Every</u> Crisis (20:21)

Look with me at how Jehoshaphat puts that unshakable faith into formation in **verse 21**:

"When he had consulted with the people, he appointed those who sang to the LORD and those who praised Him in holy attire (בְּצֵאת לִפְנֵי הֶחָלוּץ — bĕṣēʾt lipnê heḥālûṣ) and said, 'Give thanks to the LORD, for His lovingkindness is everlasting (הוֹדוּ לַיהוָה כִּי לְעוֹלָם חַסְדּוֹ — Hôdû laYHWH kî lĕʿôlām ḥasdô)!'"

Stop for a moment and picture that marching column!

The Hebrew word translated *"the army"* (הֶחָלוּץ — *heḥālûṣ*) specifically refers to the **heavily armed vanguard**—the elite shock troops who march at the tip of the spear. In every military textbook in human history, you put your heavy infantry with their shields and spears at the very front of the column, and you keep the musicians and non-combatants safely in the rear.

What does Jehoshaphat do? He stations the **choir**—dressed not in armor, but in holy worship garments (לְהַדְרַת־קֹדֶשׁ)—marching **out in front of the shock troops (לִפְנֵי הֶחָלוּץ)**!

Just like Joshua marching around Jericho in Joshua 6, Jehoshaphat literally puts **thanksgiving at the tip of the spear**!

And listen to the song they sang as they marched toward three enemy armies in verse 21 and note:

They did not sing a bloodthirsty war chant.

They did not sing a frantic SOS: "Lord, please don't let us get wiped out in this canyon today!"

They sang the exact chorus we read together earlier from Psalm 136:1:

הוֹדוּ לַיהוָה כִּי לְעוֹלָם חַסְדּוֹ

"Give thanks to the LORD, for His lovingkindness (חַסְדּוֹ — ḥasdô) is everlasting (לְעוֹלָם — lĕʿôlām)!"

Every person in Judah knew the history of that song! That was the exact anthem King David gave to Asaph's Levites when the Ark entered Jerusalem (1 Chron. 16:34, 41), and it was the exact chorus the Levites sang at the dedication of Solomon's Temple when the glory-cloud of the LORD filled the house and fire fell from heaven (2 Chron. 5:13; 7:3)! By marching out in priestly Temple attire (לְהַדְרַת־קֹדֶשׁ) singing the Temple dedication song, Judah was taking the worship of the sanctuary straight out onto the frontlines of the battlefield!

Have you ever wondered why **Psalm 136** repeats that exact phrase—*"for His lovingkindness is everlasting"*—**twenty-six times in a row**, in every single verse of the psalm?

Because when you are walking through a dark valley...

Fear and panic repeat their lies to your mind twenty-six times an hour!

Fear whispers: "What if the scan is bad?"

Fear whispers: "What if our resources run out?"

Fear whispers: "What if we don't make it through this valley?"

Fear whispers: "What if this breaks us?"

Silence repetition of fear



To silence the relentless repetition of fear, God gave His people a relentless refrain of thanksgiving anchored in His **חֶסֶד (*ḥesed*)**—His unbreakable, covenant-keeping, loyal love!

Here is why we can praise God on the frontlines before the battle is won:

Because in His steadfast love (חֶסֶד), all our battles belong to Him!

Enemies change, health changes, bank accounts change, and seasons change, but the covenant love of our God never expires (לְעוֹלָם)!

What happens when God's people actually take Him at His Word and march into a terrifying valley with thanksgiving in front of their fear?

Look at **verse 22** (and the outcome in verses 23 through 26), where we see the fourth and last step that moves God's people from panic in the valley to praise on the frontlines.

IV. We witness God's victory



IV. We Witness God's Victory When Frontline Praise Turns Our Valley of Fear into a Valley of Blessing (2 Chronicles 20:22 [with vv. 23–26])

Look at how the Chronicler records the turning point of the entire invasion in **verse 22**.

Notice first the exact timing of God's intervention in verse 22...

A. We Will Watch God Go to Work as We Begin to Praise Him (20:22)

Read **2 Chronicles 20:22** carefully:

"When they began (וּבְעֵת הֵחֵלּוּ — ûbĕʿēt hēḥēllû) singing and praising (בְּרִנָּה וּתְהִלָּה — bĕrinnāh ûtĕhillāh), the LORD set ambushes (נָתַן יְהוָה מְאֹרְבִים — nātan YHWH mĕʾārĕbîm) against the sons of Ammon, Moab, and Mount Seir, who had come against Judah; so they were routed."

Underline those first four English words—just two words in the Hebrew text: ***"When they began (וּבְעֵת הֵחֵלּוּ — ûbĕʿēt hēḥēllû) singing..."***

Notice what the text does **not** say:

It does not say, "After the battle was over and they saw the enemy retreating, they began to sing."

It does not even say, "After they finished singing for three hours, God finally showed up."

It says: "When they began (וּבְעֵת הֵחֵלּוּ) with ringing shouts of joy and praise, the LORD set ambushes!"

The very moment the first notes of *"Give thanks to the LORD, for His lovingkindness is everlasting"* echoed off the canyon walls of Tekoa, heaven's ambush hit the enemy camp in the valley below!

Doesn't that remind you of **Paul and Silas in Acts 16:25–26**? Beaten with rods, locked in the inner dungeon in Philippi with their feet clamped in wooden stocks, they didn't wait until the prison doors opened to thank God. *At midnight*, with their backs still bleeding, they began praying and singing hymns of praise to God—and **as they sang**, God sent the earthquake that snapped every chain and opened every door!

As we read earlier in **Psalm 136:24**, He is the God who *"rescued us—who tore us loose (וַיִּפְרְקֵנוּ — wayyifrĕqēnû)—from our adversaries, for His lovingkindness is everlasting!"*

B. We Then Discover That Today's Battlefield Becomes Tomorrow's "Valley of Blessing" (20:23–26)

Let's look at what Judah found when they reached the lookout ridge overlooking the canyon in **verses 23 through 26**:

Thrown into supernatural confusion by the Lord's ambush, the Ammonites and Moabites had turned their swords on the Edomites of Mount Seir, and then turned on each other until the entire invading coalition had collapsed without a single Israelite soldier lifting a spear (vv. 23–24)!

Instead of a massacre, look at what happened in **verses 25 and 26**:

For three full days, Jehoshaphat and his people walked through that canyon gathering abundant provisions, garments, and precious equipment—just as Psalm 136:25 declares, "He gives (נֹתֵן) food to all flesh, for His lovingkindness is everlasting!"

And then look at verse 26: "Then on the fourth day they assembled in the valley of Beracah (עֵמֶק בְּרָכָה — ʿĒmeq Bĕrāḵāh), for there they blessed (בֵּרָכוּ — bērăḵû) the LORD. Therefore they have named that place 'The Valley of Beracah' until today."

Do you recognize that Hebrew word **בְּרָכָה (*bĕrāḵāh* — "Blessing / Praise")** in verse 26?

It is the exact same Hebrew word Moses used last week in **Deuteronomy 8:10**!

In Deuteronomy 8:10, Moses said: "When you have eaten and are satisfied, then you shall bless (וּבֵרַכְתָּ) the LORD your God!"

Here in 2 Chronicles 20:26, Judah discovers that we don't only bless the Lord at a full dinner table when life is comfortable—when we march into a terrifying canyon thanking God in advance, God turns our deepest valley of fear into a עֵמֶק בְּרָכָה (ʿĒmeq Bĕrākāh)—a Valley of Blessing!

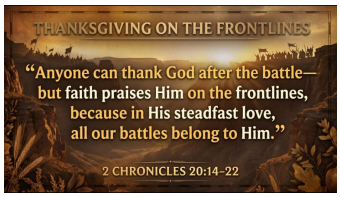
It is then that the very place where the enemy planned to destroy you becomes the monument where you bless the name of the Lord!

Conclusion:

Do you want to march into this week with Thanksgiving at the “Point of the Spear”?

Whatever valley is lying in front of you or your family as we step into this second week of November—whether it is a health battle, a financial pressure, a burden for someone you love, or an uncertain future for whatever reason—remember the lesson of King Jehoshaphat and the choir of Judah:

Main Idea



Anyone can thank God after the battle—but faith praises Him on the frontlines, because in His steadfast love, all our battles belong to Him.

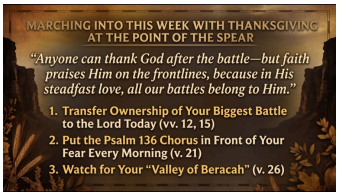
We can quiet our panic when we hear God’s promise that the battle belongs to Him (vv. 14–17).

We can bow in worship when we realize that God’s Word is enough before our circumstances change (vv. 18–19).

We can march onto the frontlines at peace when we put thanksgiving ahead of our fear (vv. 20–21).

And we will witness God’s victory when frontline praise turns our valley of fear into a Valley of Blessing (v. 22 & vv. 23–26).

This week



Let's put **2 Chronicles 20:14–22** into practice this week in three concrete ways:

1. Transfer Ownership of Your Biggest Battle to the Lord Today (vv. 12, 15):

What is the "En-gedi crisis" twenty miles down the road that has been stealing your sleep? Today, pray Jehoshaphat's prayer from verse 12 over that exact situation: *"Lord, I have no power in myself, and I don't know what to do, but my eyes are on You."* Then take your name off the ownership line and tell Him, *"Lord, this battle is Yours."*

2. Put the Psalm 136 Chorus in Front of Your Fear Every Morning (v. 21):

Before you walk into the doctor's office, the difficult meeting, or the unending heavy responsibility on your schedule, station the choir in front of the army! Start your morning by speaking aloud the frontline anthem of verse 21: *"Give thanks to the LORD, for He is good—for His steadfast covenant love endures forever!"*

3. Watch for Your "Valley of Beracah" (v. 26):

Don't forget to return and bless the Lord when He carries you through! Write down what you are trusting God for in this valley right now, so that when He answers, your valley of fear becomes a permanent memorial of praise to His name.

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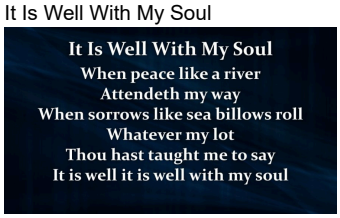
Sermon Editor Slides

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